

Ingrid E. Schneider & B. Dana Kivel, Eds. (2016). *Diversity and Inclusion in the Recreation Profession - Organizational Perspectives*, 3rd edition. Urbana, IL: Sagamore Publishing LLC. \$80.00/£60.50 (paperback), ISBN 978-157167-728-0.

The aim of this textbook is to denounce social injustice related to diversity and inclusion among marginalized people by going beyond stigmatization and prejudice in the social world and various communities. The struggle not to forget the mistakes of the past is not a new problem in Western societies, which have had the evil tendency of drastically eliminating people with disabilities such as intellectual deficiencies and people with mental disorders. Thus, we must learn from past errors to prevent their recurrence. An extreme example of this tendency was the tragic experience during World War II inside the Nazi extermination camps where these people were suppressed as were homosexuals. Historically, “people with disabilities have been used as court jesters, labeled as village idiots, and thought to be demonic. Consequently, they have been segregated from and ostracized by their communities, warehoused in institutions, and experienced discrimination in all sectors of life (e.g., education, housing, recreation)” (Devine, p. 171, Chapter 8). Hopefully, these historical facts are now better understood and minimized in many sectors of societies so that even though we have our own and different values, this textbook conveys what it is relevant for us to overcoming social inequalities without losing our identity and being at our proper place. The editors offer one approach to living with more humanity and they affirm “we need this book because we continue to face and be challenged by racism, sexism, heterosexism and homophobia, ageism, discrimination, and exclusion based on class and disability” (Allison, Schneider, & Kivel, p. 2, Chapter 1). This work is an important tool whose goal is to raise consciousness and vigilance regarding diversity and inclusion dimensions in our daily lives and encourages the achievement of peace of mind between each and everyone.

Most of the articles found in this collective work illustrate some kind of spirituality through the diversity and inclusion continuum. From there, they rely on the American First Native paradigm

which expresses that we create our path by walking in our footsteps. The authors who have contributed tremendously to this meaningful asset which includes 15 chapters peppered with pictures and instructive figures are : Leslie Aguilar, Maria T. Allison, Kenneth R. Bartlett, Leandra A. Bedini, David N. Bengston, Barbara A. Ceconi, Mary Ann Devine, lore m. dickey, Ayanna Farrell, Gerald A. Fernandez, Myron F. Floyd, Valeria J. Freysinger, Deborah A. Getz, Paul Heintzman, Karla A. Henderson, Jamie Hoffman, Corey W. Johnson, Tamara Johnson, B. Dana Kivel, Paul Kivel, Bina Lefkowitz, Stephen T. Lewis, Vonda Martin, Rick Miller, Rasul A. Mowatt, Linda Elmes Napoli, Matthew D. Ostermeyer, Terri Palmberg, Ariel Rodriguez, Jeff Rose, Raintry J. Salk, Greg B. C. Shaw, Michele Schermann, Ingrid E. Schneider, Daniel Spock, Monika Stodolska, Charlsena F. Stone, Colleen Tollefson.

The *telos* of this textbook is to promote social justice by providing better social services for those who suffer exclusion with the perspective to improve their quality of life by experiencing leisure activities as a *state of becoming*. From an organizational standpoint, some of the authors proposed that dialogue about diversity should reduce barriers to inclusion. More typically, an organizational learning approach “can determine what park and recreation organizations need to be more responsive, adaptive, and innovative. [...] Further, it provides a mechanism to investigate structures, policies, goals, and the underlying norms and values of an organization’s culture” (Salk, Bartlett, & Schneider, p. 278, Chapter 12). This approach helps to manage resistance to change within recreation organizations.

We know that without leisure, life is sometimes unbearable while leisure can be an arduous experience where some people face the possibility of injustice and discrimination. Leisure is a fundamental human right and all people with any relative chronic deficiency have a right to experience leisure as it is. As such, it is not only a privilege for people who are wealthy and have

ostentatious leisure. In the context of poverty, leisure professionals should consider people with low income in their decision-making process about social class concerns by asking the following questions : “What problems do people in poverty have ? What do they worry about most? What motivates them? Where, or in what ways, do people facing poverty expend a lot of time and energy?” (Rose, p. 135-136, Chapter 6). These compassionate questions are the first step in adapting and justifying service program delivery in diverse communities. They are also the parameters for inquiring about the real needs of people who are marginalized and suffer from various sort of disability by diminishing the loss of time in the identification of general and specific goals through recreation program development. Leisure professionals should then respond to the innovative situations of vulnerable people by increasing the human resources available to them. These resources should be planned and adapted to provide surely and quickly, and this, as much as possible social services to the physically and mentally disabled population within recreation programs.

Through the reading, we notice that some authors tend to be somewhat ideological in their thinking by generating the complexity of conflict values. Nevertheless, this way of thinking is necessary because it is within the framework of leisure education that it is possible to minimize ideological viewpoints for a better social world. In other words, the spiritual mission of leisure education is to communicate mutual understanding between responsible people for emotional, intellectual, moral growth and for sharing values because “[...] spirituality is important to a wide variety of recreation and leisure settings” (Heintzman, p. 210, Chapter 10). Diversity and inclusion is not an absolute pursuit and people should be aware that abnegation is sometimes a way to discover meaning in life. Although people do not think the same way, we need to be tolerant between each other so we can live in security. In this sense, this textbook is a suitable response to

the urgent and unlimited human needs in the social world. Yet, one of the reasons why there is, to some extent, ideologies is because of the lack of a judicious core and formal definition of the concepts of diversity and inclusion which can lead to confusion and paradox. This lack of such definition creates more problems instead to resolving them. What people wish mostly is swift practical solutions and not just exposure to the reality of all the negative impacts of exclusion. From this last point of view, we expect that some authors will fill this void in their future writings about the themes of diversity and inclusion by finding pragmatic answers to these problems with the view to be resolved.

Finally, this textbook is well constructed and empowers people to seek changes for those who need leisure support. The intention is very commendable and prevents false consciousness. It gives the opportunity for taking small steps daily with “the focus on ‘learning to learn’” (Kivel & Schneider, p. 360, Chapter 15). The majority of the articles highlight the problems of discrimination, stigmatization and prejudice that marginalized people with disabilities endure. They also profess that we all suffer profoundly in some point the painful experience of loneliness and isolation. This artifact is expected to become a crucial reference for leisure professionals in building recreation programs for those who, on a day by day basis, need prompt assistance, meaning of life, and spiritual guidance within their optimistic life.

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